805 moon during the rainy season or the dry season, for example: beginning of the rainy season (end of October), sowing corn; end of the rainy season (end of May), planting manioc; birth of a boy, full moon after the corn was sowed; death of a relative, new moon after planting manioc, and so forth. Nobody is able to count back in time for more than eight or ten years, and to do this one counts by saying: we have harvested sorghum so many times (No. 19, p. 377). Nobody knows exactly how old he is as soon as he is more than eight to ten years old. If one describes an event as 20, 30, or 40 years in the past, he means by this merely that it happened a long time ago.

To be specific, certain seasons which are marked by regularly recurring agricultural events are given definite names which one might call the names of months as determined by the agricultural cycle. Van der Burgt lists a whole series [146] of these (No. 19, p. 377), for example: uratsi, time when the grass sprouts (end of September and beginning of October); umwirima, beginning of the rainy season, beginning of planting and sowing (end of October, November); umwirawura, sprouting of the seed (December); umukuwesi, the corn is beginning to form cobs, beans are blossoming (end of December); ikigarama, beans are ripe (beginning of January); ikidida, beans are picked (end of January); akataschi, sorghum is planted (beginning of February); uruschana, corn is ripe (end of February, beginning of March); umunjonjo, sorghum is growing cobs (end of March); urusamo, sorghum is almost ripe (beginning of April); akawosa, harvesting sorghum (end of April); uruheschi, end of the rainy season, planting manioc, harvesting corn (end of May); itsi, dry season, time for drinking beer and catching fish (June to October); umukakora, burning the grass (June, July, August); akasjabirano, preparing the fields (October).

805 ● 201 Of course the Barundi do not divide the day into twelve hours but into periods determined by the position of the sun and by phenomena which regularly occurs during daylight. Like almost all Negroes, when referring to a certain time of day in a story, they indicate the particular position of the sun in the sky

805 201 with their outstretched hand. They also do this when they wish to indicate the length of a trip or the distance between two places. Specific expressions are used for the following times of day: first crowing of the cock, first signs of daybreak, dawn, time of the awakening of the birds, rising of the sun, time between noon and evening, beginning of dusk, sundown, nightfall, bedtime, midnight, very late, very early. The concept for "week" is unknown.

802 201 When counting and reckoning (kuharura) the Murundi uses the fingers of one or both hands; he does not use his toes or his feet. Like all Bantu Negroes, the Barundi count by placing together or bending a certain number or group of fingers. They thus employ the decimal system. In the Bantu language the numbers from one to ten are: one, umwe; two, iwili; three, itatu; four, inne; five, itano; six, itandatu; seven, indwi; eight, umunane; nine, tschjenda; ten, tschjumi. Frequently, however, one may hear them count by using combinations of numbers with five, i.e., 6 = 5 + 1, 7 = 5 + 2, 8 = 5 + 3, 9 = 5 + 4. The number of fingers on one hand is thus the arithmetical unit which, as a closed fist, is always used for calculations. Individual numbers are indicated with the fingers in the following manner: one, outstretched index finger of the right hand with the other fingers bent inward; two, outstretched index finger and middle finger with the other fingers bent; three, outstretched index finger, middle finger, and ring finger with the other fingers bent; four, all fingers of a hand, except the thumb, outstretched; five fist formed with the right hand; six, fist formed with the right hand touched by the outstretched little finger of the left hand; seven, fist formed with the right hand touched with the little finger and ring finger of the left hand; eight, fist formed with the right hand touched with the little finger, ring finger, and middle finger of the left hand; nine, fist formed by the right hand and touched with the little finger, ring finger, middle finger, and index finger of the left hand; ten, two fists placed together. In order to indicate eleven, the fists are beaten together once and then the index finger of the

802 right hand is stretched out to indicate one, etc., up to nine-
201 teen. To indicate twenty, thirty, forty, the fists are beaten together two, three, or four times while counting: two tens (amatschjumi awili), three tens (amatschjumi atatu), etc. There are no specific numbers above ten (No. 19, pp. 114-115).

802 If in practical life the Murundi has to calculate with objects, for example, when buying a certain number of sweet potatoes or manioc or beads, he divides the objects in groups of five, then piles two such groups of five together, and then adds the two, three, or four tens, etc. [147] A Murundi will hardly ever count above 100; he will always try to visualize the amounts by dividing them into separate groups, for example, when counting cattle or the warriors or subjects of a mutwale.

The Murundi does not have a number for describing the concept of "much" or "very much," as, for instance, the figure 40 among the Turkic peoples or 600 among the Romans; he expresses "much, many" with the Bantu word inschi (Swahili, ingi).

3. Language

197 All Barundi speak the same Bantu idiom, Kirundi. This is true of the original Batwa inhabitants as well as of the Bahutu who settled in the area later, and also of the most recent Hamitic conquerors, the Batussi. Kirundi belongs to the agglutinative languages; its structure is the same as that of all Bantu languages. Its distribution covers the entire interlacustrine region. It is spoken in Urundi and, with dialectal variations, in Ruanda, Uha (Ujungu, Uschingu, Heru, Uruguru) and in Ujiji. The idioms spoken in Usindja, Ussuwi, and Karagwe, i.e., Kisindja, Kimueri, and Kinjambo, are very similar to Kirundi, and the languages spoken in Uganda and Unjoro are closely related to it (No. 19, p. 329). Many Kirundi words, mainly for governmental and administrative institutions and religious customs, can also be found in the Kinjamwesi dialects, such as Kissumbwa, Kirwana, Kisukuma, and Kitakama. The religious
198 secret societies (Waswesi, Batschwesi) of these peoples make

609 If a Mututsi approaches a European, he covers his mouth and
●201 nose with his hand. This gesture immediately sets the Batutsi
186 apart from their subjects; the Bahutu and the Batwa do not do this. It is difficult to explain the reason for this gesture. The chief motive is probably the fear of being poisoned. I repeatedly noticed that when I handled their pipes to examine the decorations, they did not go on smoking them. Another reason for this custom
[826] is vanity; the Batutsi seem to regard their protruding mouths as ugly. Thus, it was very difficult to photograph Musinga with his mouth uncovered. Another reason why they cover their mouths may be the odor of Europeans, which is unpleasant to them. Washed with soap and water, Europeans are said to smell like
[302] corpses to the Batutsi who are pomaded and perfumed with rancid butter.

609 During my stay in Nyanza and after the departure of our [127]
186 expedition, which reduced the number of Europeans to ten, Musinga grew quite weary of the strangers. This was brought out, among other things, by an amusing incident. He decided that the offensive European odor had even got into his house, so he had the box of toilet soap which had been presented to him thrown into the swamp. Previously he had kept it in his royal treasure chamber.

It is clear that Europeans, with their angular, nervous movements and their ungainly, short, broad frames, so much more similar in build to the despised Bahutu than to the aristocratic Batutsi, are objects of secret derision. For example, I overheard the remark that the Europeans wear shoes to cover up the hoofs which they have in common with their donkeys.

[626] A Munyaruanda [Ruanda] who associates with Europeans is given the name inyanga Ruanda, "apostate," "renegade." Literally the word means "Ruanda hater" and is derived from the word kuhanga, "to hate." The name is regarded as a very great insult.

[582] The Batutsi are very exclusive. In their scorn of others they go so far as to avoid taking women and children from the subjugated Bahutu and limit themselves to women of their own tribe who are very free and easily accessible for men of their race.

181 According to all the Europeans who had anything to do with
563 them, the Batutsi are cowardly. In contrast to them, the Bahutu, who form the bulk of the Ruanda conscriptees, are praised for their